

Masamee Al-Kayeer Lil Inshad” in coordination with “Al-Malahim Media” presents”

An Exclusive Interview With
Mujahid Munshid: Abu Hajar Al-Hadrami
- may Allah preserve him -



English translation by

JHUF

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Jihadi Nasheed is a weapon that inflicts harm in the enemies of Allah if listening to it was associated with action

The Mujahid Munshid is more influential from others because he chants from sufferings and he does what he says

The prison period benefited me a lot in poetry and Inshad, and Abu Al-Zubair Al-Madani is my best Munshid

It became obvious recently that the official Jihadi media institutions focus on including the Nasheeds of the mujahid Munshids without the other Munshids in its publications dramatically that it is almost exclusive, and that appeared clearly in the unique video (Salil Al-Sawarim 3) which was produced by the Furqan Media of the Islamic State of Iraq may Allah preserve it.

And in an attempt to know some of the aspects of the lives of the Mujahid Munshids and the extent of that effect in their poetry and Inshad we had this interview with our brother mujahid Munshid: Abu Hajar Al-Hadrami – may Allah preserve him –.

Masamee Al-Kayeer Lil Inshad: Abu Hajar we thank you for this opportunity, and ask you in the beginning to tell us your profile in detail?

Abu Hajar Al-Hadrami: Alhamdulillah who said: (And as to the poets, those who go astray follow them -224- Do you not see that they wander about bewildered in every valley? -225- And that they say that which they do not do -226- Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed -227-) Surah Ash-Shuara, and peace and blessings be upon the prophet who said: “Practice Jihad against Heathens by money, hand and tongue”, and who said to Hassan ibn Thabit – may Allah be pleased with him: “Satirize them and the Holy Spirit is with

you, for, I swear in Whose hand is my soul it is will be more effective and damaging for them than the arrows”.

I on my behalf thank you for this interview, and may Allah reward you and make you benefit the Islam and Muslims, as for my profile:

My name is: Ghalib Ahmed Ba'ghaiti and my nickname is Abu Hajar Al-Hadrami, born in 1986 in the city of Mukalla in the Wilayah of Hadramout in the east of Yemen in the Arabian Peninsula. As for my marital Status I'm married Alhamdulillah. As for my study level: I finished my high school then Allah Almighty guided me after that to go for jihad in Iraq, but He Almighty predestined for His wisdom that I fall in the captivity of the Nusayriyah in Syria in 2007 and they handed me over after a period of detention that lasted for months to the agent Yemeni government which kept me in prison for years then Allah saved me from their chains in the famous escape from the Mukalla prison in Hadramout in May 2011.

A dream came true

M.K.I: How was your beginning with poetry and Inshad?

A.H.H: My beginning with poetry at 14 years when I attended an evening of poetry for senior poets, and I felt sad that I wasn't a poet, and I wished that I be a poet who writes poetry to defend Islam, Muslims, jihad and mujahidin, so I went after that to one of my Arabic teachers in my school then and told him about my desire to become a poet and I don't know what should I do to achieve this dream, and he was happy and delighted for that and guided me to some matters including to hear and read poetry, and he encouraged me by saying: “Write poetry, and know that it is simple Insha'Allah as long as you have the desire for that, and indeed I began to write weak and funny poems until my level improved Alhamdulillah, that was my beginning with poetry.

As for my beginning with Nashid, that was in a celebration held by the brothers for the wedding of Mr. Salim one of the teachers in the Quran memorizing seminars where I used to study in the Munqad mosque in the same neighborhood where I used to live, and it was a celebration that included Nasheeds, contests and a play, and the first Nashid that I chanted was (Balig Ani Ya Abatah) and I was then around 13 years.

M.K.I: How do you see the role and effect of the Nasheed in general and jihad in particular?

A.H.H: The Nasheed is a message and weapon inflect harm in the enemies of Allah Almighty, and it is one of the means used to defend Islam and its methodology and Aqeeda. And poetry was the media outlet during the time of the prophet – peace and blessings of Allah be upon him and his family – which he used to annoy the enemies of Allah, and - peace and blessings of Allah be upon him and his family – ordered Hassan ibn Thabit may Allah be pleased with him to satirize the polytheists, and that satire was worst on the Kuffar of Quraish from arrows.

And about that the poet says:

(Arabic poetry)

If you chant for us poetry about pride to remember old times

We will remember the pioneers how they prevailed and were very honorable

And if you say it to slaves they will return freemen

And if you mobilize the cowards by it they will engage into battles like lions

And if you repeat it one thousand times, the listeners will swear that you repeat it again

And thus poetry had a significant impact in supporting Islam and Muslims, and demonstrating their causes throughout history, as well as reminding the Ummah of its old and lost glory and pride, and also builds momentum and sharpening the determination everywhere, and consolation of the captives in prisons. That is why I say that Nasheed is indispensable since it is an important and effecting weapon in moving the Muslim peoples.

(Arabic poetry)

I made my best chants for Islam and my highest Nasheeds were about bravery

*I built from my pain my melody and intonation and submitted my neck to the ruling of my
Creator*

JAMIA HAFSA

Obligatory causes

M.K.I: So you see that Nasheed isn't limited to the Jihadi aspect but exceeds it to other?

A.H.H: Yes Nasheed exceeds to other than that, but the important cause and the supreme and first goal which is supporting the religion of Allah Almighty, and that is done by reminding the Ummah of important causes which are obligatory on it especially the obligation of returning to the ruling of Allah Almighty and implementation of the Sharia, and establishment of the Islamic State, and supporting the mujahidin the people of Tawhid in all the fields of jihad since these important causes should be in the highest priorities.

(Arabic poetry)

We want a flaming poetry that arsons the fire of revenge

We want a chanting poetry that raids the gathering of the Kufr

We want flowing poetry that atomizes the hard rock

After that comes the other types of Nasheeds like the Nasheeds of weddings that relief your soul, and the Nasheeds of lamenting, litanies and Tawashih, and the Nasheeds that call for contemplation in the creatures of Allah Almighty, and Inshad is a wide field which fits for everything that fits for poetry from purposes and conditions.

(Arabic poetry)

Righteous Al-Bara used to chant with a beautiful voice

And Ma'abid chanted in Yathrib the poetry and melodies

When eloquence was succulent in the feelings of the muwahid

And Bilal makes Azan in the best mosque

You love poetry as long as it doesn't come from a voice of a reveler

M.K.I: Do you have an ideal from the Munshids? Or in other words who are the Munshids whom you like in the field?

A.H.H: I love many Munshids and benefit from them, but the best and most sincere – we reckon them to be so and Allah is their reconker – and who have the most impact on me are the Munshids of the fields of jihad, who chant inside the trenches and live the conditions of the mujahidin and endure the hardships and are pursued for the sake of Allah Almighty.

And on top of those Munshids whom I love – I say this and I ask Allah Almighty to raise the level of this Munshid in the Iliyin – is our brother Abu Al-Zubair Al-Habashi of the (Convoy of martyrs 1) cassette, this brother did jihad in Afghanistan and he used to chant for the mujahidin, and sheikh Osama bin Laden – rahimahullah - used to love his Nasheeds as I have been told by those who were close to the sheikh – may Allah accept him -, and after Afghanistan he went to Bosnia and was martyred there as we reckon him to be, so he sealed his Nasheeds and signed on them with his blood, that is why his Nasheeds have a big impact on me and on many Muslim youth, even that an owner of a Nasheeds store once told me that that cassette of Abu Al-Zubair Al-Madani is considered from the best-selling cassettes to these days, despite that the cassette is almost 20 years old.

In addition to Abu Al-Zubair Al-Madani there is my brother Munshid Abu Assem – may Allah preserve him – whom I love his Nasheeds and is never bored from hearing them, especially the Nasheeds of “Samiton Law Takalama” and “Helli Damee”.

And I cannot forget here to mention brother martyr poet Fawaz Al-Maribi Hassan Al-AQili – rahimahullah – who had a melodious voice and wonderful tender poems that became very famous, and from the most beautiful of them was the one that he said when seeing the siege on the Muslims in Gaza, he said:

(Arabic poetry)

O' Arabs if you want glory and pride erupt against the rulers a volcano

Don't you see what is happening to Gaza, and proud Iraq and the land of the Afghans

The pride of the religion O' people of pride is shaky, my pride is to Muthana and Ibn Affan

The Mujahidin Munshids

M.K.I: Who do you see the difference between the Mujahid Munshid and the one who is not a Mujahid?

A.H.H: The Mujahid Munshid chants from the womb of the suffering, and lives the cause that he is talking about, when he chants about jihad he chants with a heart and conscience that tasted the meaning of jihad with all that is in it from joy, sadness, victory, defeat, scourge, severity and hardship, that is why his Nasheed has more impact on the listeners from the other Munshids who didn't come to the fields of jihad and weren't engaged in

battles, also the mujahid Munshid his Nasheeds inflict more harm on the enemies of Allah and more terrifying to their hearts from others with the grace and power of Allah, and that is a known and proven matter.

And there is another important matter regarding the mujahid Munshid is that he is out from the dispraise and anger of Allah Almighty who say what they don't do as in the saying of the Almighty: (O you who believe! why do you say that which you do not do? - 2- It is most hateful to Allah that you should say that which you do not do -3-) Surah As-Saff, also the mujahid Munshid in his life follows the example of the Sahabah may Allah be pleased from them who were chanters for the convoys of the mujahidin in the Ghazwas and they were also in the first ranks like Salama ibn Al-Akwa'a, Anjasha and other Sahabah - may Allah be pleased with them all -, like what have been reported about Abdullah ibn Rawaha the honorable Sahabi - may Allah be pleased with him – when the fighting intensified so he chanted to make himself steadfast and encourage it to courage and sacrifice:

(Arabic poetry)

I swear O soul, you have to enter the battlefield either willingly or reluctantly

What is this that I see you are averse to entering Paradise

M.K.I: What is the influence of the environment of jihad on the poet and Munshid?

A.H.H: The environment of jihad is a great environment, since the fields of jihad are incubators for education and a school for poets and institutes for the Quran readers and a sea for the Ulema and a field for the cadres and the fields of jihad is a depository of the Ummah and its arsenal and ammunition in general.

As for your question about the impact of this environment on the poet and Munshid it is a very great impact, since the environment of jihad widens their perceptions when they see the injured and martyrs with their own eyes so the poet writes and the Munshid chants from the reality of jihad, since both of them live the reality of the Muslims that is full of wounds and tragedies.

(Arabic poetry)

If it wasn't for the tragedies and the wounds the poet wouldn't have given us his poetry

And we wouldn't have benefited in our safety a lesson and moral from the events

Is the one who is raised in bliss like the one who spends his life on embers
They aren't equal, a shrewd experienced man who the events of his time refined his
thought
And a young man who spends his life screwed up and goes and comes just for a gaze

Nasheed and the rules of the Sharia

M.K.I: What is your advice for the new Munshids and poets?

A.H.H: Firstly: I advice myself and them to be sincere in their works, and seek Allah Almighty in their works.

Secondly: To focus on the issues that concern their Ummah, so they carry the causes of these Ummah that lives through a difficult stage which the enemies gathered on it from all directions.

(Arabic poetry)

They are scattered except on us so we became like a pray for the dogs

So the brother Munshid has to be concerned with the causes of his Ummah and before any cause, he should remind the Muslims of the obligation of implementing the Sharia of Allah Almighty and notifying them that this ruling is absent for hundreds of years from the earth, and also remind them of the issue of the prisoners, and especially our sisters in the prisons of the Americans and the Tawagit, and also remind them of their previous glories and conquests conducted by their fathers and ancestors.

Thirdly: I advice them to restrain to the rules of the Sharia in their Nasheeds, so they shouldn't be dragged to the stream of Jahilia and immorality that unfortunately dragged many Munshids before you and others who added excessive sound effects and music, drums and tabors in their Nasheeds, until the Nasheeds turned to songs that have nothing to do with Nasheeds.

M.K.I: What are the most beloved Nasheeds to your heart? Why?

A.H.H: The most beloved Nasheeds to my hearts is the "Baghdad La Tahzani" Nasheed, I love that Nasheed and hear it every now and then, and the reason for that is that reminds

me of a group of martyred heroic brothers who were perished for the sake of Allah – we expect them to be so and we do not recommend anyone before Allah – some of them were killed in Iraq, and rest ascended martyrs Allah willing in the Arabian Peninsula, I ask Allah Almighty to unite us with them.

Al-Uqab banner

M.K.I: What is your new works Abu Hajar?

A.H.H: There are many new works and Alhamdulillah it includes “Al-Raya” Nasheed that speaks about the black Al-Uqab banner of Al-Qaeda Organization that spread everywhere, and I was very much pleased when I saw this banner flapping I don’t say in many Muslim countries but rather also it was raised on the American embassies – after it was stormed by the Muslim masses to avenge the honor of the messenger of Allah - peace and blessings be upon him, and it is in the Nasheed publication “Rabee Al-Shuhada”.

M.K.I: Did the prison years have an effect on your talent as a poet and Munshid? And how was that?

A.H.H: Alhamdulillah the prison period that I spend behind the bars of the Tawagit taught me a lot and I benefited a lot from it, and the ordeal of the prison, anguish of the imprisonment, and the harm of the jailers certainly will set off the latent potentials, that made the most excelled poetry and the most gloomy is the ones about prison, and describing its conditions and cruelty, and remember a piece from the best that have been said by Ali ibn Al-Jahm when his imprisonment became severe so he said filled with pride, sublimity and transcending the pain and scourge for the sake of what he demands and wants, he said:

(Arabic poetry)

She you are jailed, I said: “My prison isn’t a disgrace, and is there any sword that is kept in its sheath”

And prison is don’t enter it for a nefarious fault then it is a blessed place

A house the renews the dignity of the honorable where he is visited while he doesn’t visit anyone

*To the end of the poem that came out bright despite of the darkness of prison, and
resounding despite of the chains of the jailer.*

In the prison with the grace of Allah I became more aware of these governments, and I know the extent of their meanness, sordidness and treachery and what they are in from Kufr and apostasy from the righteous religion, and being imprisoned by the Nusayriyah in Syria was an example and model that informed me about the brutality of these people and that they (do not pay regard in your case to ties of relationship, nor those of covenant) and they have left the religion of Allah from the widest door and apostatized from Islam by all reasons, and in the same manner of those Nusayriyah all the agent Arab governments.

Also in prison I read a lot of Diwans and poems, and I met many brothers from all the fronts who participated in the jihad of Somalia, Afghanistan, Iraq, Lebanon and Bosnia, and the other fronts, so I used to take from them the sweetest Nasheeds which the mujahidin used to chant in their trenches, guest houses and spare time, and I used to take them like they were jewels and pearls, because they were Nasheeds that came out from the lips of martyrs and heroes and masters of the Dunya who make jihad for the sake of Allah. So I came out from prison with a great treasure of poems and Nasheeds and I still have it in my memory until now with the grace of Allah Almighty, and they are so many that they can fill several albums, and until now I only chanted very few of them but I try every now and then to produce some of it.

The role model prophet

M.K.I: What is the reason of your approach in some of your Nasheeds to attack Arab rulers such as Ali Saleh, (Mohammed) Ibn Naif, Abd Rabbuh Mansur and others?

A.H.H: Those are the real enemies since if it wasn't for their treachery the enemies of Islam wouldn't have been able to invade our countries and desecrate our honors and filling their prisons with our best and purest men, and if it wasn't for those procumbent rulers who hasten to obey the Kuffar and support them they wouldn't have been able to seize one inch from the lands of the Muslims.

And as Al-Mutanabbi said:

(Arabic poetry)

In addition to the Romans there are other Romans behind your back so on which side will you tend

So we shouldn't only target the crusaders and Jews, as commander Khattad Amir of the Arab mujahidin in Chechnya said: "We won't be able to liberate Palestine until we do jihad against the Arab Jews", and he was right rahimahullah since those are from our own people and talk the same language and their evil and curse on us is greater, so I return and say if it wasn't for Tawagit rulers and their soldiers and military the Americans wouldn't have been able to advance in their war against Islam and Muslims. That is why I targeted in my Nasheeds those rulers, Amirs and Tawagit because they are the striking hand of the crusaders in their war against Islam and Muslims.

Alhamdulillah targeting this section in my Nasheeds had a big impact on them and they were harmed from it, even that I have been informed that the minister of interior of Al Saud Mohammed ibn Naif – may Allah show him what he deserves – have resented from the Nasheeds of the mujahidin in the Arabian Peninsula, because it scratched his alleged and exposed his reality which he tries to cover, but can never be since we have a piercing vision to uncover what they conceal, and tongues speak to satirize them, and hands to fight them, and Allah is our Lord while they have no Lord.

M.K.I: Is there a word that you send to those who love to listen to Jihadi Nasheeds?

A.H.H: Brothers who love to listen to the Nasheed and chanting of the mujahidin and other which are controlled by the rules of the Sharia, I advise myself and them to implement it on the ground, and not just listen to it to enjoy and regale its words and melodies and be satisfied only to chant it, but they have to associate that listening to implementation in reality.

So if you listen – for example - to a Nasheed that encourages you brother to be kind to your parents and obey them, so you have to implement that in real life. Also if you listen to a Nasheed that encourages you to jihad and supporting of the mujahidin and remind you of your sisters in the chains of prison and the darkness of the cells calling in a pale yelling for help but no one to answer.

(Arabic poetry)

A Muslim Women of Arab lineage, she was never angry for being an Arab and never a hand asking for help

You have to move and rise up to jihad for the sake of Allah and the oppressed, since what will be the benefit of the words, speeches and Nasheeds if it is listened and then the listener goes to his soft bed to regale sleep with a carefree mind and lives a prosperous life. But rather he should go the fields of jihad to defend the honor and protect the religion and sanctities.

By the way I remind the brothers who listen to Jihadi Nasheeds of the role model prophet – peace and blessings of Allah be upon him and his family- who conquered Mecca after the tribe of Bani Bakr the allies of Quraish raided Khuza'a the allies of the messenger - peace and blessings of Allah be upon him and his family -, so Amr ibn Salim – may Allah be pleased with him - wrote a poem to the messenger - peace and blessings of Allah be upon him and his family – complaining from the oppression of Bani Bakr, and went to Medina to inform the messenger of Allah - peace and blessings of Allah be upon him and his family – what has happened, and he said a poem when he came to the messenger of Allah - peace and blessings of Allah be upon him and his family –, he said:

(Arabic poetry)

*Lord! I am appealing to Muhammad
by the time-honored pact of both our fathers.*

*You were a father and we a son;
then we entered Islam and remained loyal.*

Help us, and may Allah help you always!

Summon His servants, they shall come in arms,

*Among them, the Prophet, mobilized--
if he is wronged, his face glowers.*

In his legion he marches, a sea, foaming.

Quraysh broke its treaty with you!

*They violated the truce they pledged you,
made me as good as dead and buried!*

They claimed I could not call on anyone

although they are meaner and less by far!

They snared us at Watîr during our vigils

and slew us as we bowed and prostrated.

So the messenger of Allah - peace and blessings of Allah be upon him and his family – said: “You will be helped, Amr ibn Salim”, and quickly - peace and blessings of Allah be upon him and his family – prepared the army and went to Mecca with more than ten thousand fighter, and seized it after he was effected by the poem of Amr ibn Salim – may Allah be pleased with him -.

And the Arabs before Islam used to aid who seeks help and support the needy and help then oppressed even that one of them said:

(Arabic poetry)

They don't ask their brother when he calls them for help in calamities for a proof for his words

So how it is when the frontlines of Islam cried, where are the knights of determination, where are the swords of the turbaned men, where are the ones who supports and aids, where are the ones who charge with the truth against the people of falsehood to repel their aggression, and drive away their evil and harm... where are the ones who defend the homeland and retrieves the plundered land?

And I cannot forget that story that is mentioned in history about Saladin – rahimahullah – when this poem reached him that tell the situation of the Al-Aqsa Mosque when it was shackled in the hands of the crusaders and it included:

(Arabic poetry)

A grievance has come to you complaining from Bayt Al-Maqdis

All the mosques have been liberated and I despite of my honor is being desecrated

To the end of that poem, so Saladin rahimahullah rose up until he retrieved Al-Quds to the domain of Islam and expelled the Franks in the famous battle of Hattin.

M.K.I: In conclusion are there messages that you want send?

A.H.H: To my Muslim brothers everywhere: I advise myself and them to support the Sharia and be concerned with the issues of the Muslims and not be deceived by the claims of peaceful coexistence, and democracy which is the idol of this time which worshiped instead of Allah in this era Wa Aleyaz Billah, and I more particularly call by people and brothers in the countries of the revolutions to exploit the opportunity offered in making Dawah to Tawhid and strive in establishing an Islamic rule in which they live in its shadow safe and secure, and I cannot forget to remind the Muslims everywhere to stand next to their brothers the mujahidin and repel with them the campaigns of the Americans and their agents, and be loyal to the believers and be hostile to the Kuffar the enemies of Allah as was done by the first generation of this Ummah from the Sahabah of the prophet peace and blessings of Allah be upon him and his family and may Allah be pleased with them all.

My final message to all the enemies of Allah, I say:

(Arabic poetry)

Death is the melody of the Muslim O' Jews and the swords and spears are the Nasheeds

We sacrifice for our honor the souls since it is a disgrace if it is touched by the monkeys

We never forget your treachery if you have forgotten it, were you taught how to forget covenants

Death was distributed from Ali and Zubair and the Muslims are witness to that

And our final Duas is that O' Allah make our work sincere for His sake, and accept from us our jihad and end our life with martyrdom that makes us join the caravan of the righteous martyrs... you are capable of that... Wa Alhamdu lillahi rabbi Aalameen.

JAMIA HAFSA